

DESERET EVENING NEWS
 PUBLISHED EVERY EVENING.
 (Sunday excepted.)
 Corner of South Temple and East Temple
 Streets, Salt Lake City, Utah.
 Charles W. Penrose - Editor
 Horace G. Whitney - Business Manager
 SUBSCRIPTION PRICES
 (In Advance)
 One Year \$5.00
 Six Months 2.50
 Three Months 1.25
 One Month .50
 Saturday Edition, Per Year 1.00
 Semi-Weekly, Per Year 1.50
 Correspondence and other reading matter
 for publication should be addressed to
 the EDITOR.
 Address: All business communications
 and all remittances
 THE DESERET NEWS,
 Salt Lake City, Utah.
 Entered at the Postoffice of Salt Lake
 City as second class matter according to
 the Act of Congress, March 3, 1879.
 SALT LAKE CITY, - SEPT. 1, 1906

A GRAND UPPER VALLEY.

It is astonishing what marked effects upon the climatic conditions in the upper valleys of this region follow their occupation by human beings and the cultivation of the soil. Places once deemed fit only for summer ranges and then but for a very brief season, after settlement and tilling become capable of raising vegetables and grain and fit for pleasant habitation. One of the most striking examples of this kind is furnished by the Teton Basin. It is about 30 miles long and from eight to 15 miles wide, and its altitude is slightly over 6,000 feet above sea level.

This beautiful valley is almost surrounded by mountains and is plentifully watered, the chief stream being the Teton river flowing from the Teton canyon. Conspicuous above the great heights on the east are the Three Tetons, the loftiest of which is over 14,000 feet and usually covers its head with a mantle of clouds; but when the sky is clear the sun shines upon those remarkable peaks disclosing the greatness of their striking majesty. Every canal and ditch conveys water for irrigation that is clear and cool, and trout abound in the river and its tributaries. Just now the "basin" is verdant with grass and golden with ripened grain, and dotted with farmhouses and clusters of village homes. It is so different to that which has been reported of it and to its appearance a decade ago, as to be startling to the gaze of visitors.

Less than 20 years ago there was not a human habitation to be seen where now there are 11 wards of a stake of Zion. Driggs is the headquarters and is named after Don C. Driggs, now the stake president, and one of the leading business men and farmers, who went there about 15 years ago and has struggled on until now he and his happy and sturdy family are in comparative comfort and independence. John D. Kilpack, Jr., and George S. Young, his counselors and a number of other prominent, active and faithful men are also rejoicing in deserved prosperity. There are 1,800 members of the Church there and the children to be seen—and heard—are almost uncountable. Driggs has a number of handsome dwellings, several stores, a bank in process of erection, a splendid amusement hall suitable for public gatherings of all kinds, a fine schoolhouse, neat stake and tithing offices, a magnificent stone tabernacle commenced, the foundation being all in, and evidences of progress and permanent stability to be seen around.

During the year 1905 the Teton valley—it should not be called "basin," for its acreage is about the same as Cache valley—produced at a very low estimate 200,000 bushels of grain, 100,000 tons of hay and 100,000 pounds of the best timothy seed placed in competition with seed from other settlements, also a very large yield of vegetables. These figures are considered by many farmers there as away down below the reality. This year's crop of grain is estimated from present appearances at 200,000 bushels. At a recent visit we saw on the eastern bench, gardens teeming with choice vegetables of great size, raspberries of excellent flavor, the bushes taller than most men, apples in profusion on thrifty trees, cucumbers ready for use, small fruits in rich plenty, flowers in startling bright colors and shade trees of various kinds. The cows and calves were fat and fine and the pure braising air seemed charged with life and force.

We passed over large stretches of level land unoccupied and untitled, some of it unfenced, and learned that it was owned by Salt Lake parties who neither turned it to use or threw it upon the market. They are waiting for its value to rise so that they can turn it to big profit. We think they are standing in their own light, while they are hindering the growth of that region and the further beneficial changes that will come with the big and needed increase of population. If they want to reserve small divisions for future use or speculation, that would probably be well enough. But they would hasten the likelihood of good returns by selling most of it at prices that could be met by settlers of small means and on reasonable terms for payment. The remainder would thereby be raised in value and the whole region be rendered better for habitation.

Teton valley is admirably adapted for beet-raising. There is probability of a branch of the Oregon Short Line being constructed from Sugar City or from Marysville, into the "basin," running southward to Victor. That would furnish a market for beets and help to transform the valley. It would rise rapidly into a rich region and a sugar factory would certainly be one of its speedy necessities. Sundry manufactures would be started, people would occupy the now empty spaces, business would flourish and the railroad would pay, without a doubt. It is a lovely vale in summer, but there is plenty of snow and sharp frost in winter. The old residents declare that they do not feel the cold as they do when in the lower valleys, and some of them wear no overcoats when the thermometer takes its lowest dip. However, it is evidently a spot where winter must be prepared for, and there are food and fuel in plenty for that purpose, coal and wood are near at hand.

There is now a daily mail and stage for passengers to Teton Basin, leaving St. Anthony soon after the arrival of the morning train from Salt Lake. There is a stopping place on the route at Canyon Creek, where good meals

are provided and travelers can stay over night, and campers can obtain feed and stable for animals. It is in a hollow near the mouth of the canyon, sheltered from wind and storm, and is a pleasant garden spot not seen until the descent is made from the hills on either side. Here the monotony of the journey is broken by a welcomed rest. The trip is varied by hill and dale, patches of timber, groves, uplands, silvery streams and views of distant mountains.

The Teton "basin" is chiefly in Fremont county, Idaho, and in small part in Wyoming. Pratt ward, named after its former Bishop, Mathoni Pratt, one of the earliest settlers, is partly in both States. Fremont county needs dividing and other counties made out of it. People desiring a new location and who are not afraid of a long winter, need not travel to more distant points to find land at low rates and a place where they can rapidly rise to a competency. By communicating with the Teton Stake presidency they can learn the opportunities and inducements for settlement there. All the Church organizations are in order. Good schools are conducted by competent teachers, some of the best singers and musicians raised and trained in Utah already reside there, and there is a spirit of advancement which will be manifested soon in the establishment of all the modern conveniences and luxuries. It is a most beautiful spot, and we commend it to the homeseeker and to young people who want to lay a foundation for future increase and independence.

"REORGANITE" METHODS.

The Deseret News has had occasion to refer once in a while to the course commonly pursued by Reorganite preachers, in relation to the Church organized by the Prophet Joseph Smith April 6, 1830, and which has its present headquarters in this city. They do little else than misrepresent this Church and try to arouse prejudice against its missionaries. "The Utah Church" or "the Brighamites" is the chief topic of their discourses, and no sectarian minister of any denomination is more bitter or sophistical than they in attacking the common object of their hatred.

We are reminded once more of this unpleasant fact by an editorial in the Millennial Star of recent date, which takes up an article about the "Mormons" in the Daily Dispatch, in which this paragraph appears:

"It is time the press in Great Britain become fully conscious of the great danger the public are in owing to the increase of missionaries from Utah, who are indiscreet, and in many cases, surreptitiously, going from house to house spreading their dogmas among the unthinking and too credulous public."

The Star goes on to explain and comment upon the paragraph as follows:

There are more of the same kind in this falsely accused Latter-day enough for our purpose. The letter is signed "John W. Rushton, Leeds, August 8, 1906."

Who is this John W. Rushton who thus falsely accuses the Latter-day Saint Elders to the thousands of Disaffected readers? Is it one of the "Apostles" of the Reorganized church, commonly known as "Reorganites," but who call themselves Latter-day Saints. He has, we presume, charge of the mission work for his church here in Great Britain. He claims to believe in Joseph Smith, the Prophet, and in the Book of Mormon. We understand that he is, to all appearances, a cultured, refined gentleman, well versed, and fluent of speech. To the Elders and the Saints he presents an aspect of fairness and liberality, and yet he sends to the British public over his signature that which is not true—shall we say that which he knows is not true?

This accuser says that the "Mormon" missionaries are "indiscreet" and "surreptitiously" spreading their dogmas. "Indiscreet" means, according to the dictionary, a "lying in wait; watching an opportunity to ensnare or entrap; deceitful; sly; treacherous." "Surreptitiously" is "done or made by stealth, or without proper authority; made or introduced fraudulently."

Now, we ask the Saints in Great Britain and all our friends who have become acquainted with the "Mormon" Elders, whether they answer to the description of "indiscreet" and "surreptitious" missionaries? Are they "lying in wait; watching an opportunity to ensnare or entrap?" Are they not, on the contrary, the freest, most open-hearted men you have ever met? Do they not court the utmost publicity regarding what they teach and practice? Are they not always eager to explain any of their principles to the best of their ability? Is there anything "sneaky" about these Elders? All we ask regarding these questions is a fair, honest answer from those who know. What think you, then, of men for there are a few others in the land of Mr. Rushton's faith and demeanor—who would, if they could, bring down these Elders the contumely of their fellowmen by such vile charges?

Sometimes these Reorganized missionaries send reports of the work they are doing to their official organ, The Saints' Herald, published in America. Do they in these reports tell of how many "heavenly" traits they have distributed, how many souls they have won by the power of love through the Gospel of Jesus Christ? Not usually. Often the burden of these reports is what they have done to discredit the "Mormon" Elders, whom it seems to be their special duty to follow up and annoy. Their own acknowledgments on the subject are stronger proofs than any arraignment we could make. Here is a sample. We quote from The Saints' Herald, February 23, 1906, from a letter written by one James Evans from Wales. He says:

"I learned that the Utah Elders were holding forth in the town. I got the address where they lodged, also enquired from the people where they had been preaching and began following their course. They had succeeded in getting some interested in the principles of the Gospel, but they assured the people that they did not practice polygamy now. The people told me they were nice fellows, so courteous and amiable, they could not withstand them; but I soon let the cat out of the bag. And what an alteration? . . . After this, many began to hoot them from the streets, also blaming their houses for keeping such men in their houses."

Reorganized Missionary Evans must have been proud of such a record. It was a Christ-like thing, wasn't it, to bring a hooting mob onto the humble Elders who were doing the simple duty of preaching faith and repentance? He followed the Elders' tracks, and tried to tear down what they had erected, although he acknowledges that the Elders "had succeeded in getting some interested in the Gospel." Shame, shame, on such actions!

We have devoted this much space to these Reorganizers simply to show them their true colors, that Saints and friends may not be deceived by them."

MORE HERESY.

Another case of heresy in the Protestant Episcopal church has come to light. This is not a result of heresy hunting, but of voluntary confession. It is the case of the Rev. George Clark

Cox, rector of Calvary church, Cincinnati.

According to an account in the Boston Herald, the Rev. gentleman has addressed a letter to his bishop, and caused it to be published. In this communication he claims that on the Sunday after Dr. Crapsey's trial by the church tribunal he took sides with him: "I preached a sermon in my parish church in which I declared I did not believe in the virgin birth or in the bodily resurrection of Jesus Christ." Further, he says: "I have on many occasions preached sermons in which the doctrine of atonement, as it is manifestly set forth in the prayer book, was questioned on scriptural, as well as on logical, grounds. The doctrine of original sin, as set forth in the baptismal office, I have strenuously denied and tried to disprove, and there are other manifest teachings of the prayer book which I have criticized from the point of view of a reverent and critical study of the Scriptures themselves."

Judging from the reports of the case, the gentleman is hardly prominent enough to attract attention by preaching doctrines at variance with the creed of the church in the employ of which he earns his living, and so he calls attention to himself in a rather unusual way, and classes himself with Dr. Crapsey, the eminent clergyman who is now temporarily suspended from his office, in the hope that he may change his mind. Mr. Cox practically asks for the privilege of a trial for heresy. He says he is willing to "preach Christ as a model," and even call Him the Son of God, "in a poetic sense," but he must dismiss the supernatural as incredible. "The whole of our theology," he says, "is tangled with the supernatural, the miraculous. A good part of it is a metaphysical setting of poetic truth falsified by its metaphysical statement."

The proper church authorities will, of course, deal with this peculiar case as they deem best, but to an impartial and disinterested spectator of current events the question naturally arises, to what extent is the so-called Christian pulpit infected with this kind of indecency? Once in a while prominent and learned ministers are caught deliberately proclaiming doctrines that are incompatible with the plain statements of the Word of God. And in this instance a minister does not wait till he is called upon to answer to charges made, but he comes forward and proclaims himself a non-believer. How many ministers are there who secretly sympathize with the views expressed, but who, for various, well understood reasons refrain from publicly proclaiming their secret thoughts and doctrinal preferences? Mr. Cox asserts: "In all this I have not been alone, but have had a multitude of supporters in the pulpit, including bishops." If the extent of the uncertainty and doubt that exist in the very ranks of those who should be the pillars of faith were known, the prevalence of indifference among the masses would appear quite natural.

And how can this be remedied, except by the rekindling in the church of the light of revelation, that spread its brilliant rays among the first followers of Jesus? Candidly, what other remedy is there? What other authority is there to lead into all truth, to declare truth, and to prevent error, than the Holy Spirit manifesting himself as in the early church? Human reason, no matter how well trained to make observations and logical conclusions, is inadequate to secure unity. The Scriptures cannot bring about unity, as long as each individual places his own judgment against that of his brother. What remedy against error and contention is there, then, except the humble submission of all to the enlightening influences of the Holy Spirit, whose special function in the church it is to lead into all truth? Is truth desired? Is unity the object? Let the light of revelation shine in the midst of the people of God, and the object will be attained.

PULPIT OR LAW?

Rev. Dr. W. F. English is quoted as having complained of the decline of the Christian ministry in this country. The cause is said to be that the salaries have declined about ten per cent in recent years, and the result is that the pulpit is no longer attractive to the gifted youth of the country.

This is a direct admission that the quality of the pulpit depends on the salary, in a great number of cases at least. It was not so from the beginning, when the ministry looked forward to a future reward, thus essentially differing from those who received their rewards in this life, and had no more to look for.

The New York World supports the charge of Dr. English by proving that the legal profession has received an increase proportionate to the decrease of the clerical fraternity. Where in 1880 there were 26,842 clergymen and 28,939 lawyers in the United States, in 1880 the two professions were abreast, with 44,698 and 44,137 respectively. In 1900 the lawyers numbered 114,460, as against 111,942 clergymen. An interesting feature of the change is the increase of women ministers from 67 in 1870 to 3,373 in 1900.

Whether the legal profession has gained anything by this change is an open question. Some years ago it was a common, though irrelevant saying among students of certain universities that young men who were too dull to study medicine, or law, took to theology as an easier road to a livelihood. If there was any truth whatever in this, the accession to the legal ranks, from the deserters of the pulpit, may be a doubtful benefit to the profession.

PAN-AMERICANISM IS PEACE.

The Pan-American congress at Rio de Janeiro is ended, and it is to be hoped that those who professed to see in this gathering an "American Peril" will acknowledge their mistake. The Russian Novoye Vremya was one of the prophets of evil. That paper said, "The time is not distant when the Slav, German, and Latin races of Europe will be compelled to unite for self-protection against the combination of greater America, greater Britain, and greater Japan."

The deliberations of the Pan-American congress proves the folly of such predictions. The subjects discussed are such as tend to the establishment of peaceful relations, first between the

countries of this hemisphere and then between the American republics and all the world. Secretary Root correctly expressed the sentiment in this country when he said, in his address before the congress:

"We wish for no victories except those of peace. We wish for no territory except our own and no sovereignty except over ourselves. We deem the independence and rights of the smallest and weakest member of the family of nations entitled to as much respect as those of the greatest empire and we deem the observance of that respect to be the chief guarantee for the weak against the oppression of the strong."

"We neither claim nor desire any rights or privileges of power that we do not freely concede to every American republic. We wish to increase our prosperity and to grow in wealth and wisdom of spirit, but our conception of the true way to accomplish this is not to pull others down and profit by their ruin, but to help all friends to a common prosperity and growth that we may all become greater and stronger together."

"Let us pledge ourselves to aid each other in the full performance of our duty to humanity, which the acceptance of the declaration implies, so that in time the weakest and most unfortunate of our republics may come to march with equal step by the side of the stronger and more fortunate."

"Let us unite in creating, maintaining, and making effective in all the American republics an opinion whose power shall influence international conduct, prevent international wrong, narrow the causes of war, forever reserve our free lands from the burden of such armaments as are massed behind the frontiers of Europe and bring us nearer to the perfection of order and liberty."

The prognosticators of evil as a result of American influence, see visions of contention among the nations of the earth, and a division on racial lines for war purposes and the suppression of the weaker nations by the stronger. Pan-Americanism stands for the very opposite of this. It means equality. Secy. Root has made this very clear in his addresses in South America. He has spoken as to equals, not inferiors, and that is the very keynote of American foreign policy. That this country desires no conquest except those of peace, is a lesson all the world will learn from our dealings with other nations.

Led astray—the Cuban insurgents.

Farewell summer! Hall autumn!

Great Folk is the governor of Missouri.

The big stick belongs to the Don't Worry club.

Mr. Bryan is doubtless very glad that tomorrow is a day of rest.

Twelve per cent money in New York sounds like old times in the west.

No longer are labels on packing-house products to be as epitaphs on tombstones.

Imprisonment for trust officials who defy the law would be capital punishment, so to speak.

No one can blame Walter Wellman for not waiting to spend the winter at the North Pole.

The running ashore of the transport Sheridan on Barber's Point shows that it has had a close shave.

Robinson Crusoe's island has been sunk. That is all right. There are as good islands in the sea as ever were sunk.

"I bring you a message of peace," said Mr. Bryan. Some day perhaps he hopes to bring a presidential message.

It is only a step from the "You're a liar" argument, so frequently used in the City Council these days, to the knock-down argument.

The next earthquake is said to be due in Mexico. It may pursue the manana policy, in which case the people will have little to fear.

So Spain is to give the United States the "most favored nation" treatment. And this after Uncle Sam freed Cuba! It shows that there still is hope for Spain.

John D. Rockefeller is becoming humorous. Speaking of the hot weather the other day he said, "I suppose the heat of today will be reflected in the headlines of the papers on the morrow."

Premier Stolypin has sent a circular to the governors of the Russian provinces instructing them not to be dismayed by the threats or acts of the terrorists. Very good advice, but like most advice it is easier said than done.

"It's hard for a man who has had his trousers stolen to be philosophical, but Professor Munsterberg of Harvard's philosophical department will now be forced to make the attempt," says the Boston Herald. Already, no doubt, the professor pants for revenge.

Few names are more intimately connected with the growth and development of Omaha and Nebraska than that of Edward Rosewater. He was a man of push and energy, and great intellectual force. His newspaper, the Omaha Bee, was always a most excellent paper and was a power in the west. The finding of his dead body was shocking, but the manner of his death was easy. Omaha and Nebraska will miss him, and his place will be hard to fill.

D. L. Moody.

We talk about our forgetting, but we cannot forget if God says "Remember." We talk about the recording angel keeping the record of our life. I have an idea that when we get to heaven, or into eternity, we will find that recording angel has been ourselves. God will make every one of us keep our own record; these memories will keep the record, and when God shall say, "Son, remember," it will flash across our mind. It won't be God who will condemn us; it will be ourselves. We shall condemn ourselves, and we shall stand before God speechless.

Sunday School Times.

To break the right resolution is to break a will; and a broken will has not the strength that it had when it was whole. To keep a resolution, even though it is a comparatively unimportant matter, is to strengthen a will, no matter how strong that will was before. Therefore we have before us the choice of adding strength or weakness unto ourselves every time we face the keeping or the breaking of any of the many resolutions with which our lives are likely to be filled. And always the temptation comes to us to feel that the mere keeping of the resolution in this

Portland Oregonian.

A church without a creed, worship by inspiration, speaking as the spirit moves, giving special attention to the training of children, taking no thought about finances, taking up a collection—these are the special features of an institution that has a permanent home



FIRST SHOWING OF EARLY Fall Millinery

Early Fall Styles are now being shown in our Millinery Department. They mark an entirely new assortment of novel effects, designed after leading Paris Milliners, exclusive styles, patterned after the best makers in Europe. Many Turbans will be worn this season, and the shapes are largely composed of small and medium sizes. Call and see them—a visit does not necessitate a purchase.

Taffeta Silk Special!

For Tuesday, Wednesday and Thursday Next—Taffeta that Sells for \$1.25 regular, to be sold at 75c

Black Taffeta Silk, exceptionally good black, highly finished, fine lustre, 36 in. wide, guaranteed not to crack. Very suitable for coats, dresses or undershirts. Sells regularly for \$1.25. Special for time stated at 75c

Half Price Waist Sale!

Z. C. M. I. Great Half Price Sale that Commenced This Morning, Will Continue Tuesday and Wednesday Next

Including our entire line of Dainty Lawns, Linens, Mulls, Radium and Jap Silk Waists. An extraordinary opportunity for securing a fresh supply to finish out the season. Some of the choicest waists yet turned out. Regular prices range from \$2.50 to \$15.00. None reserved; all HALF PRICE

Two Tables of Peter Pan Waists. Your choice \$1.00. This is the end of a line of Peter Pan Waists, ranging from \$2.25 to \$8.00. White and Colored, Checks, Stripes and Plain Linens. Tuesday and Wednesday, your choice \$1.00

Linen Suits. All White and Colored Linen Suits at Half Price
Kimonos. Our Entire line of Summer Kimonos on sale at Half Price

Children's Dresses. Entire line of Children's Summer Dresses at Half Price

Summer Skirts Half Price. Our entire line of White and Colored Duck, Pique and Linen Skirts, Tuesday and Wednesday Half Price
 \$1.50 SKIRTS for 75c || \$2.50 SKIRTS for \$1.25 || \$4.00 SKIRTS for \$2.00
 \$2.00 SKIRTS for \$1.00 || \$3.00 SKIRTS for \$1.50 || \$5.00 SKIRTS for \$2.50

Girls' School Dress Goods Be prepared for the opening of school. A splendid line of Checks and Plaids, 34 in. wide, especially adapted for Children's School Dresses, serviceable and becoming, per yard 25c and 35c

RIBBONS AND HANDKERCHIEFS.

Be prepared for the opening of school. Splendid opportunity to purchase Ribbons and Handkerchiefs at reduced prices.

Taffeta and Dresden Ribbons, 3 and 3½ in. wide, all colors and combinations, 25c values; Special for 17½c next week 17½c
 Children's Handkerchiefs—plain white, printed borders and embroidered corners; all neatly hemstitched; excellent values; 5c each, or 50c a dozen.
 Plain Taffetas, Satin Taffetas, and Dresdens. All colors. Up to 40c values. Special for next week 25c

Z. C. M. I. Where You Get the Best. **Z. C. M. I.**
 OUR DRUG STORE IS AT 112-114 MAIN STREET

In this city known as "God's Church" and under the auspices of which a campaign is now being held. Orderly, earnest, self-respecting. God-fearing, these people come as near perhaps as conditions of modern life will permit to the methods of the primitive church, a noted exponent of whose beliefs wore sandals upon his feet, a leathern girdle about his loins and subsisted upon locusts and wild honey. The simple dignity and unassuming attitude of these people command the respect of those who marvel at the simplicity of their faith and the impracticability of their creedless creed.

particular case is unimportant, provided we accomplish the general result we are after. That is where the master will-braker lies to us. If he can persuade us that it is just as well to be seated at the breakfast table at twenty minutes of eight when we had ordered breakfast at half-past seven, even though we leave the table at the proper time, he has succeeded in getting us to cripple ourselves, a little, for the day—not by loss of food or loss of time, but by the loss of will nourishment. And he is well content with little failures, for he knows that they are less suspected, and that it only takes enough of them to insure complete failure. No price is too great for the keeping of every resolution save those which God Himself calls us to break. The cost of the breaking—except at God's command—is always greater than the cost of keeping.

An Odd Revised. Backward, turn backward, O Time, in your flight, And cool off the atmosphere Just for tonight. —Los Angeles Express.

How He Reverted. He was a man among men, But alas! 'Tis sad, but none the less true, He met a woman— A young and beautiful woman— And she made a monkey of him. —Chicago News.

Poll Pinkights—That super got so thin he lost his job. Fanny Footlights—What did that have to do with it? Polly Pinkights—The manager said he didn't like a thin super—Philadelphia Record.

"Why do you call Mrs. Migglesworth Diana?" "She's such a fine huntress. Migglesworth is her fourth husband, you know." —Chicago Record-Herald.

She—Is there any difference between a fort and a fortress? Her Husband—Well, I should think that a fortress would be harder to silence. —Tit-Bits.

"Do you believe in antiseptic kisses?" "Certainly not. Where, then, are the germs of affection to come from." —Baltimore American.

Knell of the Mosquito. "I was thinking of learning to play on the cornet." "Do you think your wind is good enough?" "Oh, I can blow it without any trouble." "That's all right; but I mean do you think you could outrun any pursuer?" —Philadelphia Press.

JUST FOR FUN.
 Hot Weather Poetry.
 Just to show what the hot weather will do at its worst, the Ottawa Republic acknowledges the receipt of the following "poem":
 The cow is in the hammock.
 The cat is in the cake.
 The children are in the garage can—
 What difference does it make?
 —Kansas City Star.

Strangely Familiar.
 Little Henry was spending his vacation on a farm in the wheat belt of Minnesota. It was his first visit to the country and he had never seen a threshing machine.
 "Mamma!" he exclaimed one day, rushing into the house, "there's a fire-engine 'way in a big field an' it's a pumpkin' weeds." —Judge.